

83
WESTERN THEORY OF

ĀRYA-ABORIGINES WARS

20
4295 IN THE VEDA 311631066

EXPLODED

■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■ ■
VAIDYA RAMGOPAL SHASTRI
PROF. SADHU RAM M. A.



OM

८०५८९५

आ०आ०४३

Western Theory of Arya-Aborigines Wars in the Veda Exploded

५०२८

By

RAM GOPAL SHASTRI Vaidya

Author of

Ayurveda in the Vedas

Formerly Research Scholar & Professor

D. A. V. College, Lahore

SĀDHU RĀM M. A.

Senior Sanskrit Lecturer (Retd.)

Kirori Mal College, Delhi

Sarvadeshik Arya Pratinidhi Sabha

Dayanand Bhawan

(Ram Leela Maidan, New Delhi-1)

Published out of Sarvadeshik Sabha's
Kundan Lal, son of Shri Shadiram
Permanent Fund

Price

21-

Nov. 1970

Ist Edition, 2,000

FOREWORD

Frequent complaints from my very old students about the meetings, seminars and lectures arranged for discussion and speeches delivered on the Veda and Vedic culture in various Delhi Colleges were being received by me. I was told that on such occasions, the speakers and participants in those meetings merely repeated the hackneyed and baseless theories of the Western scholars that the Āryans had come into India from their home somewhere outside and conquered the Dravidians, Bhīls, Kols, Santhāls and other original inhabitants of the land. They subjected these black-coloured people to slavery and took menial work from them. Apart from this, a chance look at a lesson on "*Vaidik Yug kā Jīvan*" (life in Vedic Age) in the text-book entitled *Prāchīn Bhārat* of the sixth standard of the Delhi schools revealed to me the same fictitious story of the Āryan advent from outside, their conquest of the Dāsas and Dasyus, and of putting them to dirty work. It is a pity that our scholars, teachers and text-book writers have nothing original to contribute to the knowledge of our ancient heritage except to repeat parrot-like the views of the West denigrating our culture and the noble character of our race. These reports and incidents roused in me a feeling of disgust and indignation, and I resolved to take up my pen and write something to counteract this vicious and pernicious propaganda that vitiates the minds of our younger generation on which lies the responsibility of raising India's stature in the comity

of nations. This small booklet is an attempt in that direction, and I shall feel my labours amply rewarded if it succeeds in eradicating the renegading and apostating effect of the false theories of the biased scholars of the West who were intent on maligning India and its culture in order to convert it into a Christian land. I am greatly indebted to Śrī Rām Śaraṇ, Vasiṣṭha for his unstinted help in this national work.

I must express my sincere gratitude to Śrī Rām Gopāl Shālwālā, M.P. General Secretary, Sārvadeśika Ārya Pratinidhi Sabhā, Delhi, who has very kindly agreed to publish this book.

Rām Gopāl Śhāstrī
Vaidya



INTRODUCTION

Inroads of the West and its Ultimate Motive

Four Western nations, the Portuguese, the Dutch, the French and the English set their foot on this country as traders in the Mediaeval Period. Of these, the English being more shrewd, became ultimately successful in establishing themselves firmly as rulers in this land. Christianity was their religion, and like Moham-
medanism, it is also a dogmatic religion and inseparable from the State. A train of missionaries, therefore, followed to convert the people of this country to Christianity. In the beginning, they did not hesitate to use violence and exercise vandalism on the sacred places of worship and monuments of the Hindus. But gradually, they began to use subtler means to undermine the culture of the country. In the field of politics, their administrator-scholars began to translate (or mis-translate) the Hindu scriptures and law codes and find loop-holes for their policy of dividing the people into rival factions. In the field of religion, the Western Missionary-scholars set themselves to the task of disparaging the Hindu religion and scriptures both by word of mouth and by publishing cheap literature in the form of booklets, reviling the Hindu gods and ridiculing their scriptures, rites and ceremonies by presenting coloured and distorted version of them.

The first ingenious idea that occurred to the political scholars was to create dissension among the people who had been living in harmony for centuries. For this purpose, the occurrence of the word *Āryas*, *Dāsa* and *Dasyu* in the *Ṛgveda* came handy and furnished an easy and effective instrument. They at once propounded the theory that the *Dāsas* and the *Dasyus* were the original inhabitants of India, and that the *Āryans* had come from their original home somewhere outside, about which none of the Western scholars is certain, and everybody holds a different view. This very fact goes against the theory.

These Western scholars interpreted the moral phenomenon of the struggle of the noble against the ignoble, of righteousness against wickedness, and the physical phenomenon of elemental struggle in the atmosphere as the wars of the *Āryans* against the *Dāsas* and *Dasyus* whom they held to be the aborigines of black skin, flat nose and hostile or harsh speech.

Unfortunately, the wide currency given to these views by the spread of English education and through text-books, histories, research journals and daily and weekly papers, has poisoned the minds of the younger generation and infected the entire *literati* with their baseless theories. It is, therefore, an uphill task for the enlightened people of India who have a firm faith in their religion and culture, to eradicate the vicious influence and pernicious effect of this Western propaganda.

It is with this end in view that this small booklet is being published to open the eyes of the public and make them see through and understand the wiliness of the Western scholars and savants who cleverly and subtly have to a great extent succeeded in undermining the faith of the new generation in their traditions and religious beliefs.

Apropos of the seeds of causing disunity among the people which were sown by the Western scholars in the form of setting the aborigines and Dravidians against the Āryans, they have grown into a thousand-branched tree, the consequences of which in the body politic are before our eyes. These are manifest in linguistic, border, religious, provincial, caste and a legion of other struggles that infest this unhappy country of the sages and ascetics. God knows where this state of almost anarchy and deterioration of law and order would lead the country to.

Macaulay's Visit to India

1. Macaulay was born in a family of priests and rose to the rank of a Lord. He came to India in 1834 as legal adviser to the Council of India. Here he became the Chairman of the Education Board, and stayed here for four years. During that period, he visited various parts of the country and found that the way in which the East India Company was running the Government, it was not possible to convert the Hindus to the Christian religion. The first thing, therefore, he did was

to recommended the stoppage of grants to the institutions in which Sanskrit was being taught, and managed to get the grant of the Local College in Calcutta to be discontinued.

2. On reaching England in 1839, he explained that study and teaching of Sanskrit were stopped because if Sanskrit teaching had been allowed to continue, the propagation of English culture among the Hindus and bringing them into the fold of Christianity would have been almost impossible.

3. He knew that Sanskrit was the key to the Hindu religion and its scriptures. By putting an end to the learning of Sanskrit and promoting the knowledge of English through the State-controlled schools and Universities, he visualised that the Hindus, particularly the aristocratic Hindu families of Bengal, would voluntarily embrace Christianity without any effort on the part of the Government or the Church.

Macaulay's letter to his Father

Calcutta,
October 12, 1836.

My dear Father,

Our English schools are flourishing wonderfully. The effect of this education on the Hindus is prodigious. No Hindu, who has received the English education,

ever remains sincerely attached to his religion. Some continue to profess it as a matter of policy, and some embrace Christianity. It is my belief that, if our plans of education are followed up, there will not be a single idolater among the respectable caste in Bengal thirty years hence. And this will be effected without any efforts to proselyte, without the smallest interference with religious liberty, by natural operations of knowledge and reflection. I heartily rejoice in the prospect.

Ever yours most affectionately,

Sd. T. B. Macaulay

From this letter, Macaulay's intentions are quite clear and do not need our comment.

Meeting between Macaulay and F. Max Muller

In England, Macaulay was looking for a Sanskrit scholar who possessed a deep knowledge of the Vedas and could be used for a subtle proselyting propaganda. Through the offices of H. H. Wilson and Baron Bunson, he came to know of F. Max Müller, a reputed Vedic scholar of Germany, who seemed fit for the work which Macaulay had in view.

Macaulay met Max Müller in December 1854. At that time, Macaulay was 55 years old and an experienced politician, and Max Müller was a young man of

32. They had a discussion for a long time in which Macaulay told Max Müller that the East India Company was prepared to spend a lac of rupees if he could translate the R̥gveda in a manner which would destroy the belief of the Hindus in the Vedic religion. He assured him that in creating disrespect in the hearts of the Hindus for the Vedas, his co-operation would be highly welcome to the British Government. It would strengthen the foundations of the Empire by making the Christianized Hindus the loyal and faithful allies of their rulers.

To achieve this object, Max Müller was at first appointed as the Head of the Vedic Research Department in the Oxford University. During his tenure of service, from 1855 to 1900, he carried on the so-called Vedic research under the name of Oriental Studies. The unsuspecting people of India, ignorant of the deep game of the English, thought that Max Müller was rendering a great service to India by promoting the Vedic research. They did not realize that Max Müller's real object was to launch an attack on the very basis of Indian thought and faith, and prepare a ground for the spread of Christianity. That this was the motive of Max Müller throughout his career is evident from his letters to his wife and to others.

Max Muller's letters

Letter No. 1—This letter Mr. Max Müller wrote to his wife in 1866, in which he said, "I hope I shall

finish my work and I feel convinced, though I shall not live to see it, yet this edition of mine, and the translation of the Veda will hereafter, tell to a great extent, on the fate of India and on the growth of millions of souls in that country. It is the root of their religion and to show them what the root is, I feel sure, is the only way of up-rooting all that has sprung from it, during the last 3000 years."

Letter No. 2—This is dated 16th December, 1868, which Mr. Max Müller wrote to the Duke of Argyll, the then Secretary of State for India, stating that the ancient religion of India is doomed, if Christianity does not step in, whose fault it will be?

Letter No. 3—In 1899, Mr. Max Müller wrote to Mr. N. K. Mazumdar, a Brahma-Samājist leader to the effect, "You know for how many years I have matched your efforts to purify the popular religion of India, and thereby to bring it near to the purity and perfection of other religions, particularly, of Christianity Tell me some of your chief difficulties that prevent you and your countrymen from openly following Christ."

Letter No. 4—A friend of Mr. Max Müller, Mr. E.B. Pussey writes to him thus :-

"Your work will form a new era in the efforts for the conversion of India, and Oxford will have reason to be thankful for that. By giving you a home, it will

have facilitated a work of such primary and lasting importance for the conversion of India, and which, by enabling us to compare that early false religion with the true, illustrates more than blessedness of what we enjoy.”

Apart from this, Max Müller's outburst deprecating the *Brāhmaṇa granthas* and the *Nirukta* is also significant, “As the authors of the *Brāhmaṇas* were blinded by theology, and the authors of the still later *Niruktas* were deceived by etymological fictions, both conspired to mislead, by their authority, later and more sensible commentators, such as *Sāyaṇa*.¹”

This uncharitable insinuation against the ancient sages of India by a man of Max Müller's type is nothing but ‘spitting at the moon.’

In this connection, it would be relevant to quote here the object with which the Boden Trust was established in 1811 :-

“..... the special object of his (i. e., Boden's) munificent bequest was to promote the translation of the Scriptures into English, so as to enable his countrymen to proceed in the conversion of the natives of India to Christian Religion”. (M. Monier

¹ See Preface, p. xi of Griffith's English Translation of the *R̥gveda*.

William's Sanskrit-English Dictionary, Preface to the New Edition, p. ix).

After Max Müller, Dr. A. A. Macdonell became the incharge of Oriental learning at the Oxford University. He put in a great effort in continuing the work of Max Müller, and to perpetuate the existence of that Chair. He wrote many works, chiefly for his pupils, among which are "A Vedic Reader for Students," "Vedic Grammar for Students," "Vedic Mythology," etc. Later on in 1912, he collaborated with Dr. A. B. Keith in preparing the "Vedic Index" in two volumes. In this way, several more books were published with the sole aim of eradicating the Vedic religion.

Griffith's Translation of the Vedas

To further the implementation of the policy of propagating the theories and ideas of the Western scholars in India, two centres of Oriental Studies were started in India, one at Banaras, and the other at Lahore.

Mr. Griffith was appointed as Principal of the Banaras College at Banaras. He translated the Rgveda into English. But his translation also suffers from the same defects as those of other Europeans. He too regards the Dāsas and Dasyus sometimes as demons of darkness, and sometimes as dusky, black-skinned or swarthy aboriginals. His translation will be discussed in the body of the book at its proper place.

Mr. A. C. Woolner started his work at Lahore as Principal of the Oriental College. Special scholarships were awarded to students (especially to the Brāhmaṇa students) to enable them to proceed to Oxford for higher studies.

These Indian students, who returned home after completing their studies abroad, were appointed as Lecturers in Indian Colleges. As they were well indoctrinated in the theories of the Western scholars, they proved to be unintentional but potent instruments in propagating those half-assimilated theories among their pupils. As the scheme of studies in the Indian educational institutions was the same as that in Oxford, the result was that the Indian students who received education in these institutions, and who were totally devoid of the knowledge of their own religion and holy tradition, became conversant with those theories, and under their influence became indifferent to, if not altogether hostile, to their own heritage. This has had a deleterious effect on our cultural and social life.

Unfortunately, the same educational policy continues even after the English have left this country and we have attained independence. The crop of Indian scholars imbued with the Western ideas is growing on luxuriantly, and we are unable to find our national moorings. These so-called scholars are like 'His Master's Voice' harping on the tune of their masters, and contributing nothing original to their indigenous heritage of learning.

As long as this poisonous system of education is not replaced by a well thought out healthy national system, the Vedic ideas and ideals will not take root in this country, and Vedic culture will continue heading towards its extinction. Nor will our young men ever become national-minded if essentials of our ancient philosophy and ideals are not inculcated in them.

Rām Gopāl Śhāstrī
Vaidya

Ārya Samāj Mārg,
Karol Bāgh, Delhi-5.
Kṛṣṇa Janmāṣṭamī,
24 - 8 - 1970



Marked English letters used in transliteration

आ	=	ā
ई	=	ī
ऊ	=	ū
ऋ	=	r̥
ॠ	=	l̥
ट्	=	t̥
ठ्	=	ṭb
ड्	=	ḍ
ढ्	=	ḍb
ण	=	ṇ
श्	=	ś
ष्	=	ṣ
:	=	ḥ
.	=	m̐

मानव-जाति के दो वर्ग

आर्य=श्रेष्ठ और दस्यु=हिंसक

वि जानीह्यार्यान् ये च दस्यवो रन्धया बहिष्मते शासदन्नतान् ।
शाकी भव यजमानस्य चोदिता विश्वेत्ता ते सधमादेषु
चाकन ॥ ऋक् १।५१।८ ॥

Two Class of Mankind

Ārya, 'noble' and Dāsa or Dasyu, destroyer or wicked

“O Indra! do thou distinguish between the noble (*Ārya*) and the wicked (*Dasyu*), and for the benefit of the munificent, do thou punish and destroy the irreligious. To the God-worshipper, be thou the strength-giver and inspirer. I highly laud thy association in (our) happiness.”

आर्य भारत के मूल-वासी

किसी संस्कृत ग्रन्थ में व इतिहास में नहीं लिखा कि आर्य लोग ईरान से आये, और यहाँ के जंगलियों को लड़कर, जय पाकर, निकाल के इस देश के राजा हुए। (महर्षिदयानन्द सरस्वतीकृत 'सत्यार्थ-प्रकाश', समु० ८)

“Nowhere in Sanskrit literature or in historical works is mentioned the fact that the Āryans had come from Īrān (Persia) and having fought with the barbarians of this land and conquered them and became the rulers of this country.”

Maharṣi Dayānanda's Satyārtha-prakāśu, Chap. 8.

Raison d'être of Writing this Book

Wherever the barbarous European invaders and raiders had gone in the late Mediaeval Ages, their primary object was to annihilate the original inhabitants, destroy their civilization and culture, plunder their wealth and usurp their land. This is what they did mostly in America and Australia. But when they came to India, they found a highly civilized and cultured country ruled by several strong and brave rulers and inhabited by crores of heroic and patriotic people. The Portuguese, the Dutch, the French and the English, therefore, could exercise their barbarism and vandalism to a limited extent. The atrocities committed by these foreign barbarians and their missionaries were in no way different from those committed by the earlier Muslim invaders and rulers and their successors. Ultimately, the English, being more shrewd and tactful, succeeded in establishing their empire by deceit, cunning, forgery and the policy of divide and rule and by subtly undermining the culture of the people.

The first seed of disintegration was sown by giving

currency to the idea that Āryans were not the original inhabitants of this country, and that they had come from somewhere outside, about which none of them was certain and everybody propounded a conjectural and conflicting theory. The very fact that the Western scholars and their Eastern followers name different regions, from Arctic to the Danube, Central Asia, etc., to be the original home of the Āryans shows the hollowness of their theories.

It was a deep-laid conspiracy of the Western politicians and missionaries to create schism in the different strata of the Indian population, to destroy the faith of the people in their religion and scriptures and thereby strengthen the foundations of the British rule, and convert the people to Christianity in order to change their national spirit into an extra-territorial loyalty.



Eytmological Explanation of Arya, Dasa and Dasyu

ĀRYA : In the Ṛgveda, the word *Ārya* has been used in two senses, viz., that of progeny (*apatya*) and that of 'one fit to be approached' (*gamanīya*), from the root *r*, 'to go.' When the individual to be approached is agreeable, the word means 'noble, good, etc.', but when that individual is disagreeable, it means 'one to be encountered or assailed', i.e., 'an enemy, a formidable foe' These senses become clear when the word *Ārya* occurs as an adjective of Indra or of *Dāsa* or *Vṛtra* (C f. Ṛ.V. VI.25.2; VI.22.10 and VI.60.6).

DĀSA : The word *Dāsa* is derived from two roots *dasu*, 'to destroy,' and *dāś*, 'to give.' From the former root, it gives two senses, one in the passive and the other in the causative, meaning 'to be destroyed,' and 'causing destruction,' respectively. From the second root meaning 'to give,' it denotes 'one who is given or paid something,' i.e., 'a servant.'

DASYU : The word *Dasyu* also comes from the root *dasu*, 'to destroy,' meaning thereby 'one who destroys,' i.e., is harmful.

Critical Examination of Features, Religion and Habitat of So-called Aborigines

WESTERN VIEW

DĀSAS and DASYUS : In many passages of the

R̥gveda, Dāsas and Dasyus refer to human foes of the Aryans, probably the aborigines. The Dāsas are described as having forts, and their clans are mentioned. They were of black colour, flat nose and hostile speech. The great difference between them and the Aryans was their religion, being phallus-worshippers, devoid of rites and addicted to strange vows, god-hating and so forth. (*Vedic Index*, Pt. I, pp. 347-48 and 356-57. Cf. also *Vedic Mythology* by Macdonell, p. 64.)

अनासो दस्यूरमृणो वधेन नि दुर्योण आवृणङ् मृध्रवाचः ।
ऋक्० ५।२६।१०॥

Griffith's translation : "Thou slewest noseless Dasyus with thy weapon and in their homes o'erthrewest hostile speakers." (In the footnote to this, he takes noseless to be the flat-nosed barbarians, *a-nāsaḥ*).

REFUTATION

The *mantra* in which the words *a-nās* and *mṛdhra-vāch* occur, belongs to the hymn which describes the conflict of Indra (atmospheric electricity) with the Dāsas and Dasyus (various forms of clouds). It has absolutely no connection with the Āryans and aborigines or their wars and conflicts. The *mantra* in question should be translated as : "O Indra ! thou hast destroyed and smashed the silent (*a-nās*, 'noiseless') and the thundering (*mṛdhra-vāch*) clouds (*Dasyus*) with thy weapon (i.e., *vajra* or thunderbolt) in the battle. (RV., 5.29.10).

DASYU : In the Ṛgveda (I.59.6), Dasyu is mentioned in association with Śambara. It is interpreted by Yāska in his *Nirukta* (7.23) as 'destructive cloud.'

ANĀS : It is wrong to derive *anās* as the negative form of *nās*, 'nose'. As a matter of fact, it is derived from the root *nās*, 'to make sound.' One who makes a sound would be *nās* and the silent one *a-nās* (not making a sound).

If, according to the Western interpretation, *a-nās* were from *nās* 'nose,' the correct form in the possessive (*Bahuvrīhi*) compound in that case would have been *a-nasa*, and its plural form in the accusative (i.e., objective) case would have been *anasān*, and not *a-nāsaḥ* (Vide Pāṇini's *sūtra* 5.4.119). Hence, the interpretation of the Western scholars as 'noseless' or 'flat-nosed' falls to the ground.

MṚDHRA - VĀCH : The rendering of this adjective by Western scholars as 'of hostile speech' is misleading. The word *mṛdhra* is derived from the root *mṛdh*, 'to moisten, to wet' (*undane*). The compound *mṛdhra-vāch*, therefore, means 'that whose thunder moistens', i. e., 'a cloud which thunders and rains.'

DĀSA - VARṆA : In the *Vedic Index* (Pt. I, p. 356), *Dāsa-varṇa* (occurring in ṚV., II.12.4) is considered probably to allude to the black-skin of the aborigines (Cf. also *Vedic Mythology*, pp. 62-64).

In a footnote to RV., I.101.1, Griffith understands from the 'dusky brood' (*Kṛṣṇa - garbhā*), the dark aborigines who opposed the Aryans.

In the Vedic *mantras* (RV., I.101.1; I.130.8; II.20.7; IV.16.13; VI.47.21; and VII.5.3), the Western scholars hold that Indra, the thunderbolt-holder, the slayer of Dānavas, is the best hero in battle, and being the supporter of the Aryans in their wars, is invoked against the foes on the earth. He is the enemy of the black - skinned aborigines. According to Macdonell, too, the term Dāsa or Dasyu is properly the name of dark aborigines. Griffith also calls them the 'dusky brood', who were the dark aborigines hostile to the Aryans.

पञ्चाशत् कृष्णा निवपः सहस्रात्कं न पुरो जनिमा विददः ।

"He killed in battle fifty thousand black-skinned aborigines and broke their forts. The Dasyus were defeated and were made to surrender their land to the Aryans." (RV., 4.16.13)

The Western scholars allege that the conquest of the Dasyus by the Āryans is mentioned at many places in the Veda. Dasyus are the black-skinned and flat-nosed demons.

REFUTATION

The correct interpretation of the above *mantras* leaves no doubt that the rendering of the Western scholars is altogether wrong and misleading. The ex-

pression *kṛṣṇa-garbhā* (RV., I.101.1) means 'the masses of clouds that are black inside.' In the second *mantra* of this hymn, the *Śuṣṇa* and *Śambara*¹ also refer to the clouds as we shall show later on. Thus, the whole context pertains to the description of the phenomenon of clouds, and therefore explodes the theory of the Western scholars who take *kṛṣṇa* to refer to the black skin of men. In RV., VII.17.14 also, the word *kṛṣṇa* occurs, which Sāyaṇa has translated as 'the cloud of dark colour.' The Western interpreters are carried away by their pre-conceived notions and prejudices, and render the *mantras* wrongly in order to prove their unfounded theories of the Āryan inroads into India and their wars with the aborigines.

The two *mantras* (RV., I.30.8 and IV.16.13) are cited by Macdonell in his *Vedic Mythology* in the description of Indra. Griffith has translated *tvacham kṛṣṇām* in the first *mantra*, as 'dusky skin,' which, in a footnote to I.101.1, as already stated, he explains as referring to the dark aborigines. The second *mantra*, he translates as: "Thou smotest down the swarthy fifty thousand, and rentest forts as age consumes a garment."

In the foot-note, from 'the swarthy fifty thousand' he understands 'black Rākṣasas, fiends, or hostile aborigines.'

¹ *Śambara* means 'cloud'. See MW. *Skt.-Eng. Dictionary*,

REFUTATION

As already stated, the *Sūkta* in which these *mantras* occur relate to the elemental struggle in the phenomena of clouds, lightning (atmospheric electricity) and rain. In the preceding *mantra* (I.130.7), Indra is said to have demolished the cloudy castles of Śambara clouds, and here too, the *tvacham kṛṣṇām* means the 'dark cloud - surface', and not the 'black-skinned' aborigines.

As regards the second *mantra*, 'पञ्चाशत् कृष्णा नि वपः' (RV., 4.16.13) the number fifty thousand is not to be taken literally. It means a vast unlimited number of clouds. In this *Sūkta*, several other kinds of clouds like Pipru, Mṛgaya, Śūśuvas, etc., are also mentioned. Hence Kṛṣṇa should also refer to 'dark-coloured' clouds, and not to Rākṣasas or aborigines.

स वृत्रहेन्द्रः कृष्णयोनीः पुरन्दरो दासीः (RV., 2.20.7)

Griffith translates *Dāsīḥ kṛṣṇa-vonīḥ* 'Dāsa hosts who dwelt in darkness.' Commenting on this, he observes, "The words are variously explained. It is uncertain whether the aborigines of the country are meant, or the demons of air who dwell in the dark clouds."

From the above uncertainty of the Western scholars, this at least becomes clear that the context can and does relate to the clouds. It is sheer cussedness on the part

of those scholars to persist in interpreting the *mantras* as referring to the preconceived idea of aborigines which haunts their mind. The very epithets *Vṛtrahan*¹ and *Purandara* of Indra that occur in this *mantra* leave no doubt about the context. The epithet *Kṛṣṇa-yonīḥ* qualifies *Dāsīḥ* which are the 'destructive clouds having darkness as their origin,' i. e., they are initially formed as dark in colour.

Griffith translates this *mantra* as "those darksome creatures, The hero slew the meanly-huckstering *Dāsas*, *Varchin* and *Śambara*, where the waters gather."

Commenting on this, he writes : "Indra is represented as having put to flight the dark aborigines and slain the niggardly demons or savages *Varchin* and *Śambara*."

Now, if *Varchin* and *Śambara* are demons or savages, then what would be the significance of the expression 'where the waters gather?' Does it not betray the jaundiced and bigoted view of the interpreter who persists in taking *Varchin* and *Śambara* to be living creatures? when the context connects them with water (in the form of vapours), and clearly denotes them to be clouds.

Moreover, the ever-shifting interpretation put on these words by the Western scholars, sometimes as 'de-

¹ For *Vṛtra* meaning 'evil force in the pent up clouds', i. e., 'drought', see MW. *Skt.-Eng. Dictionary*.

mons', sometimes as 'savages' and sometimes as 'aborigines,' is sufficient to show the hollowness of their theories. The idea of interpreting these words as 'aborigines' had its origin in the deep game of the European Christians to divide the people in the imaginary races of Āryans, Dravidians, Aborigines, etc., to destroy their unity and to prevent the growth of the idea of nationalism, and finally to establish their rule and supremacy on a permanent footing in this country. By creating these racial distinctions, they have set the people at loggerheads with each other, and by maligning their scriptures, they have cleared the field for their sly mission of conversion by fair means or foul.

PHALLUS WORSHIPPERS

According to Macdonell and Keith (*Vedic Index* pt. I, 356), the nose-less (*anās*), and those of hostile speech (*mṛdhravāch*) were the 'phallus-worshippers', which emphasises the difference of their religion from that of the Aryans.

REFUTATION

In order to disparage the Āryan religion and shake the faith of the people in their sacred texts, these scholars have mistranslated the word *Śiśna-deva* as 'phallus-worshippers', in which the word *deva* has been wrongly interpreted as 'god', and the expression rendered as 'those whose god is phallus', i.e., 'phallus-worshippers'. As a matter of fact, the word *deva* is derived from the root

div, 'to play' and the expression means those 'who play with their phallus', i.e., unchaste or lewd persons, who indulge in sexual orgies.

न यातव इन्द्र जूजुवुर्नो न वन्दना शविष्ठ वेद्याभिः ।
स शर्धदर्यो विषुणस्य जन्तोर्मा शिश्नदेवा अपि गुह्यतं नः ।

CORRECT TRANSLATION

'Let not the oppressors of the people do harm to us. O Mightiest Indra ! Let not the sharpers and wicked persons separate (or alienate) us from our kinsmen. Indra is capable of curbing the crooked. Let not the licentious approach our Yajnas (i.e., holy ceremonies for general welfare). (RV., 7.21.5.)

स वाजं यातापदुष्पदा यन्तस्वर्षाता परि षदत्सनिष्यन् ।
अनर्वा यच्छतदुरस्य वेदो घ्नञ्छिश्नदेवान् अभिवर्षसा भूत् ।

"Marching with firm determination to the battle in order to win the wealth of his foes, Indra, after killing the licentious people, ransacks their treasures hidden within their forts having a hundred gates."

(RV., 10.99.3.)

(Foot-note : It may be noted that Griffith translates *Śiśna-devān* as 'lustful demons' in RV., 10.99.3, and as 'lewd' in 7.21.5. This is in accord with our interpretation).

Further, the Western scholars' allegation that the Āryans called the aborigines by the epithets *a-vrata*, *anya-vrata*, *a-yajvan*, *a-karman*, etc., is also wrong. This mischievous idea was a link in the same chain of creating dissensions among the people, dubbing the less advanced ones as aborigines and setting them against the more refined and educated ones. As a matter of fact, all the inhabitants of India were indigenous. The aforesaid derogatory epithets were not addressed to the imaginary aborigines, but applied to all wicked and anti-social persons without distinction of colour or creed.

ABORIGINES LEADERS

In support of the theory of two different people, the Āryans and the Aborigines (*Ādi-vāsīs*) and their mutual antagonism, the Western scholars have supposed the names or terms denoting natural phenomena like the clouds, lightning (atmospheric electricity), etc., to be the names of the leaders of aborigines and Āryans, e.g.,

ŚAMBARA

"Śambara is the name of an enemy of Indra in the Rgveda. Hillebrandt is strongly in favour of the theory that he was a real chief as enemy of Divodāsa. Apart from this theory, Śambara was quite possibly an aboriginal enemy in India in the mountains." (*Vedic Index*, Part II, p. 355.)

CHUMURI

“Chumuri is the name of an enemy of Dabhīti.” According to Macdonell and Keith, the form of the name seems not to be Āryan, and they are in favour of taking it as the name of a person of non-Āryan origin. (*Vedic Index*, Pt. I, pp. 262-63.)

DHUNI

Dhuni is the name of a foe of Indra, normally mentioned along with Chumuri. He, too, seems to have been opposed to Dabhīti and was probably an aboriginal chief. (*Vedic Index*, Pt. I, p. 401)

PIPRU

Pipru is the name of a foe of India by whom he was repeatedly defeated. Roth, along with Lüdwig, Oldenberg and Hillebrandt, believes him to be a human foe.

ILĪBIŚA & OTHERS

In the *Vedic Index* (Pt. I, p. 358), Ilībiśa, Chumuri and Dhuni, Pipru, Varchin and Śambara are called the leading Dāsas who, in civilization, were never equal to the invaders (i. e., Aryans).

REFUTATION

As a matter of fact, Śambara, Chumuri, Dhuni, Ilībiśa, Pipru, Varchin, etc., are all names of various

clouds. Nowhere in the Veda, these names are associated with the aborigines. The context is clearly that of the natural phenomena of clouds, lightning, rain, etc., as interpreted by Yāska in his *Nirukta* (7.23). The fight of Indra with Śambara and others is nothing but the violent attrition of clouds and the electric currents engendered by them as illustrated below.

ŚAMBARA

प्र नू महित्वं वृषभस्य वोचं यं पूरवो वृत्रहणं सचन्ते ।
वैश्वानरो दस्युमग्निर्जघन्वाँ अघ्नोत् काष्ठा अत्र शम्बरं भेत् ।

“Now I will narrate the greatness of the showerer of bounties whom, the slayer of the cloud Vṛtra, the people solicit. The Vaiśvānara Agni (atmospheric electricity) smote the destructive cloud (*Dasyu*), and the rain-withholding cloud (*Śambara*), so that the waters began to rain. (RV., 1.59.6)

(Yāska in his *Nirukta* (7.23) interprets Śambara as ‘cloud’. Had he been some aboriginal person, how could rain-waters begin to flow when he was shattered. Similarly, Chumuri, and others also do not represent human beings, but are the names of clouds).

GHUMURI

स यो न मुहे मिथू जनो भूत् सुमन्तुनामा चुमुरि धुनि च ।
वृणक्विप्रुं शम्बरं शुणमिन्द्रः पुरा च्योत्नाय शयथाय नू चित् ।

Chmuri is derived from the root *cham*, 'to eat, etc.', and means 'the cloud which eats up, i. e., retains within itself' the rain-water without releasing it. Indra of great renown who never goes wrong, destroyed the clouds Chumuri, Dhuni, etc., and demolishing their strongholds, made them to flow. (RV., 6.18.8.)

DHUNI

Dhuni is derived from the root *dhū*, 'to shake', 'to quiver', and means the quivering cloud.

तव ह त्यदिन्द्र विश्वमाजौ सस्तो धुनीचुमुरी या ह सिष्वप् ।

O Indra! it is thy exploit that thou didst put to sleep, i. e., destroy, the clouds Dhuni and Chumuri. (RV., 6.20.13)

(*Nirukta* 10.32 interprets *dhuni* as 'a cloud in the sky').

PIPRU

Pipru is derived from the root *pr*, 'to bring up, to nourish', and means the 'nourishing cloud.'

वि पिप्रोरहिमायस्य दृब्धाः पुरो वज्रिच्छवसा न दर्दः ।
सुदामन् तद्रेकणो अप्रमृष्यमृजिष्वने दात्रं दाशुषे दाः ।

O Indra! the wielder of thunder-bolt, thou didst shatter with thy might the stronghold of Pipru which twists and twirls like a serpent. (RV., 6.20.7)

VARCHIN

Varchin is derived from the root *varch*, 'to shine', and means the 'cloud in which the lightning flashes.'

इन्द्राविष्णू दृहिताः शम्बरस्य नव पुरो नवर्ति च शनथिष्टम् ।
शतं वर्चिनः सहस्रं च साकं हथो अप्रत्यसुरस्य वीरान् ।

O Indra and Viṣṇu ! you have destroyed the ninety-nine (i. e., numerous) strongholds of Śambara, and a hundred thousand heroes of the harmful and flashing cloud Varchin. (RV., 7.99.5).

(Indra is mid-region electricity and Viṣṇu, the sun, both of whom break up the clouds together.)

ILĪBIŚĀ

Ilībiśa is derived from *ilā*, 'earth' and the root *viś* 'to enter' and means 'the cloud which is soaked into the soil after raining.

न्याविध्यदिलीविशस्य दृक्का वि शृङ्गिणमभिनच्छुणमिन्द्रः ।
यावत्तरो मघवन् यावदोजो वज्रं ण शत्रुमवधीः पृतन्युम् ।

Indra broke the strong restraining powers of the cloud Ilībiśa, and cut the drought cloud Śuṣṇa into pieces. O Powerful Indra ! thou hast killed with thy thunderbolt the fighting foe for all his might and swift-ness. (RV., 1.33.12)

(Foot-note : *Ilā*, 'earth' in *Nighaṇṭu* I.1. Yāska has rendered *Ilibiśa* as *ilā-bila-śayaḥ*, 'that which sleeps in the hole of the earth' in *Nirukta* 6.19.)

From what has been explained above, Śambara, Pipru, Dhuni, etc., are all the names of different kinds of clouds, and not of aborigines and their chiefs or leaders. In all the hymns in which they occur, the context relates to the phenomena of atmospheric electricity, clouds, their attrition and rain. In spite of the agreement of all the ancient commentators like Skanda, Udgītha, Venkaṭa and Sāyaṇa on this point, the Western scholars persisted in their misleading interpretations of taking them as Ādivāsīs (Aborigines like the Dravidians, and others) in order to create a gulf of hostility between the two economically more and less advanced people of the same race inhabiting this country from times immemorial.

War between the Arya and the Dasas in the Veda

In the *Vedic Index* (Pt. I, p. 65), under the word *Ārya*, we find the following statement :-

"The word *Ārya* also occurs frequently used as an adjective to describe the *Āryan* classes (*viś*), or name (*nāman*), or caste (*varṇa*) *Āryan* foes (*Vṛtra*) are referred to beside *Dāsa* foes, and there are many references to war of *Aryan* versus *Aryan*, as well as to war of *Aryan* against *Dāsa*."

Macdonell writes, "Indra destroys the aerial demons in battle. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race and rent their citadels." (*Vedic Mythology*, p. 62).

Now, let us examine some *mantras* in which the fight of Indra and Vṛtra is mentioned.

इन्द्रस्य नु वीर्याणि प्र वोचं यानि चकार प्रथमानि वज्री ।
अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत् पर्वतानाम् ।
RV., 1.32.1.

Mantra 1 : "I will narrate the exploits of Indra, the first that he performed, the thunderbolt-wielder slew the cloud Ahi (the serpent-like Vṛtra) **AND RELEASED THE WATERS AND CLEFT** the channels of rain-water from the clouds (*parvata*). (RV., 1.32.1)

अहन्नहि पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वयं ततक्ष ।
वाश्वा इव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥

Mantra 2 : He slew the cloud *Ahi* resting on the slopes of the mountains. Tvaṣṭā fashioned for him the thundering weapon *Vajra*. As the milk-dripping and lowing cows go forth quickly (towards their calves), so do the gurgling and dripping waters rush down to the sea. (RV., 1.32.2).

अहन् वृत्रं वृत्रतरं व्यंसमिन्द्रो वज्रेण महता वधेन ।
स्कन्धांसीवकु लिशेना विवृक्काहिः शयत उपपृक् पृथिव्याः ॥

Mantra 5 : Indra with his mighty weapon of thunderbolt cut the arms of the worst cloud *Vṛtra* of enveloping darkness, and the flitting *Ahi* (i. e. *Vṛtra*) fell prostrate on the ground like the branches of a tree cut asunder with an axe. (RV., 1.32.5).

This hymn contains 15 *mantras* describing the war between Indra and *Vṛtra* (i. e., atmospheric electricity and clouds) in an allegorical manner. Unfortunately, without understanding the spirit of the Veda, depending upon mere dictionaries and without regard to the ancient traditions and with the subtle idea of creating dissension, the Western scholars turn it into a war between the Āryans and the aborigines or Dravidians. The fruits of this poisonous seed and the communal virus injected into the politics of this country, we are experiencing now in the almost anarchical conditions prevailing in many parts of this unfortunate land, and in the disintegration of our national life.

In RV. 5.34.6, Indra is called Ārya, and in 1.32.11. *Dāsa* in *dāsa-patniḥ* is called cloud. Yāska has clearly referred to this elemental fight five thousand years ago in the following words :—

“Then who is *Vṛtra* ? The followers of the *Nirukta* school (i. e. the etymologists) take him to be ‘a cloud.’ The phenomenon of rain is produced by the mingling (i. e., attrition) of waters and lightning (i. e., atmospheric electricity). In this context, the descriptions of battle are in the nature of a simile, i. e., allegorical.”

Durga, (550 years before Vikrama saṁvat), commentator on *Nirukta*, too, says that "the waters heated by the electric flashes known as the air-enveloped Indra, thaw and fall in the form of rain."

For Indra meaning 'electricity', vide *Aitareya Brāhmaṇa*, 3.4; *Śatapatha* 11.6.3.9 which regard Indra to be 'the thundering lightning.' *Kauṣītaki Brāhmaṇa* also takes Indra to be *Aśani*, 'lightning or thunder-bolt.' *Vidyut* and *aśani* are synonyms in *Śatapatha*, 6.1.3.14.

To sum up, the evidence of the Vedic context, the Brāhmaṇas and the explanations of the ancient etymologists and commentators leave no doubt about the so-called war being nothing more than the violent struggle of the elements that cause rain and nourish the earth below. This should be sufficient to refute the baseless and mischievous theories of wars between the Āryans and aborigines propounded by the Western scholars to destroy our unity.

Destruction of the Forts of the Adivasis

Dāsas in many passages in the R̥gveda, "refer to human foes of the Aryans. The Dāsas are described as having forts (*purāḥ*) and their clans (*viśaḥ*) are mentioned." (*Vedic Index* Pt. I, p. 356)

"The wealth of the Dāsas was no doubt considerable, but in civilization, there is no reason to suppose

that they were equal to the invaders. Leading Dāsas are Ilībiśa, Chumuri and Dhuni, Pipru, Varchin, Śambara." (*Vedic Index* Pt. I, p. 358)

Pur means 'fort' or 'stronghold'. "Such fortifications must have been occasionally of considerable size Autumnal (*śārādī*) forts are named, apparently as belonging to the Dāsas, this may refer to the forts in that season being occupied against Aryan attacks or against inundations caused by overflowing rivers." (*Vedic Index* p.I., pp. 538-39)

REFUTATION

There is no doubt that forts (*purah*) of Dāsas are mentioned in the Ṛgveda. Pipru (ṚV. 1.51.5) and Śuṣṇa (ṚV. 1.51.11) had forts. According to ṚV., 1.53.8, Vangr̥da had a hundred forts and Śambara (ṚV. 2.19.6; 4.26.3) also had ninety-nine or a hundred forts (ṚV. 2.14.6). In ṚV. 6.20.10, autumnal (*śārādī*) forts belonging to the Dāsa are mentioned.

As a matter of fact, these forts are merely fort-like formations of the clouds that are often seen in the sky. They assume many exquisite and impressive shapes by the force of the wind. That is why they are spoken of as *hyautanānt* (i. e., moving) and being shaken (*adhūnutam*) by Indra and Agni.

Luckily, the real interpretation of the forts had been visualized by Macdonell in the description of

Indra in his "*Vedic Mythology*," p. 60, where he writes "In the mythical imagery of the thunderstorm the clouds also very frequently become the fortresses (*purāḥi*) of the aerial demons. They are spoken of as ninety, ninety-nine or a hundred in number. These fortresses are 'moving', autumnal, made of metal or stone. Indra shatters them and so the epithet 'fort-shatterer' (*pur-bhid*) is peculiar to him." While editing the *Vedic Index* in collaboration with Keith, he forgot that he was contradicting himself by calling these forts as material strongholds of the Dāsas or the aborigines. Thus, the entire fictitious fabric of the theory that the forts were being used as refuge from the Āryan enemies or from floods falls like a house of cards.



Printed at CHITRA art PRINTERS, 6046/2, Dev
Nagar, Karol Bagh, New Delhi-5.



संस्कृत विभाग

काठमाडौं



